

My Lord Marquis
OF
ARGYLE
HIS
SPEECH
UPON THE
SCAFFOLD,

the 27 of May 1661.

*As it was spoken by himself, and written
in Short-hand by one that was present.*

Many will expect that I should speak of many things, and according to their severall Opinions and Dispositions, so will their Expectations be from me, and constructions of me, but I resolve to disappoint many; For I came not hither to justify my self, but the Lord, who is holy in all his ways and righteous in all his Works, Holy and Blessed is his Name; neither came I to condemn others: I know many will expect, that I will speak against the hardness of the Sentence pronounced against me, but I will say nothing to it; I bless the Lord I pardon all men, as I desire to be pardoned of the Lord my self, Let the will of the Lord be done, that is all I desire.

I hope that ye will have more charity to me now, then ye would have had at an other time, since I speak before the Lord, to whom I must give an account very shortly; I know very well that my words have had but very little weight with many, and that many have mistaken my words and actions both: Many have thought me to be a great enemy to these great works that have of late been brought to pass; but do not mistake me good People, I speak it in the presence of the Lord, I entered not upon the work of Reformation

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tion, with any design to advantage my self, or prejudice to the King and his Government, or Person, as my Will which was written in the year 1655, and thereafter was delivered to a Friend, in whose hands it yet remaineth, can shew. As for these Calumnies which have gone abroad on me, I bleſs God I know them to be no more; And as I go to make a Reckoning to my God, I am free to any of these concerning the Kings Person or Government, I was real and cordial in my desires to bring the King home, and in my endeavours for him when he was at home, and I had no correspondence with the Adversaries Army, nor any of them the time His Majestie was in Scotland, nor had I any accession to his late Majesties horrid and execrable Murder, by counsel or knowledge of it, or any other manner of way; This is a Truth, as I shall answer to my Judges; and all the time his Majesty was in Scotland, I was still endeavouring his Advantage, my Conscience beareth me witness in it, that is for that.

*At this he turned about and said, I hope
Gentlemen ye will all remember these.*

I Confesse, many look on my condition as a suffering condition, but I bleſs the Lord, that he who hath gone before me hath troden the wine press of the Fathers Wrath, by whole sufferings, I hope, that my Sufferings shall not be eternal, I bleſs him that hath taken away the sting of my sufferings: I may say, that my Chartor was sealed the day, for the Lord hath said to me, *Son be of good cheer, thy sins are freely forgiven thee*, and so I hope my sufferings shall be easie; and ye know the Scripture saith, *That the Captain of our Salvation was made perfect through sufferings*.

I shall not speak much to these things, I am condemned for, lest I should seem to condemn others. It is well known, it is only for Compliance, which is the epidemical fault of the Nation, I wish the Lord may pardon them.

I say there was never an expression in my Submission sent to the Parliament of the contagion of the times, which may by some be misconstrued, as if I had intended thereby to lay an imputation upon the Work of Reformation, but I declare I intended no such thing, but it was only in relation to the corruption and failings of men, occasioned by the prevalency of the Usurping Power.

Now Gentlemen, I think there are three sorts of People that take up much of the World, and of the Nation: There are first the openly profane; and truly I might say, though I have been a Prisoner, yet have not had mine ears shut, I hear assuredly, that Swearing, Drinking and Whoring were never more common, never more countenanced then now they are; and truly if Magistrats were here, I would say to them, if they lay freely forth their power for the glorifying of God, by the restraining of these they would fare the better; if they continue in not restraining of it, they will fare the worse; I will say no more, but either let People shun Profanity, or Magistrats restrain it, or assuredly the wrath of God will follow on it. Others, they are not openly profane every one will not allow that, but yet they are careless in that matter, if things go well as to their private interests, they care not whether Religion or the Kirk of God sink or swim; but whatever they think, God hath laid engagements upon Scotland, we are tyed by Covenants to Religion and Reformation, these that were then unborn are engaged to it, and in our Baptism we are ingaged to it, and it passeth the power of any under,

under Heaven to absolve a man from the Oath of God, for which Oath I am presently brought here this day ; they deceive themselves, and it may be would deceive others, otherwise, (but I will caveat this) lest people would think this an instigation of Rebellion from me, but they are very far in the wrong that think so, and that Religion and Loyalty are not consistent, if any man think otherwise, Religion is not to be blamed, but they : It is true, it is the duty of every Christian to be Loyal, yet I think the Order of things is as well to be observed as their Natures ; the order of Religion, as well as the Nature of it ; Religion must not be the Coak-boat, it must be the Ship ; God must have what is his, as well as *Cæsar* what is his, and these are the best Subjects that are the best Christians, and that I am looked on as a Friend to Reformation is my Glory.

There are an other sort that are truly Godly, and to these I must say, what I fear, and truly every one hath reason to fear, it is good to fear evil ; it is true, the Lord may prevent it, but if he do not, I see little probability of it. These times are like to be very suffering times, or very sinning times, and let Christians make their choise, there is a sad Dilemma in the business, sin or suffer ; and truly he that would choise the better party, will choise to suffer ; Others there are, that will choise to sin, will not escape suffering, they shall suffer, but it may be, not as I do here ; (turning him to the Maiden when he spoke it] but worse ; mine is Temporal but theirs shall be Eternal, and when I shall be singing, they shall be howling ; beware therefore of sinning, what ever ye are aware of, especially in these times : Yet I cannot say of my own Condition, but the Lord in his providence hath minded mercy to me, even in this World, for if I had been more favourably dealt with, I fear I might have been overcome with Tentations, as many others are, and I fear many more shall be, I wish the Lord may prevent it, and so should have gone out of the World with a more polluted Conscience, then through the Mercy of God now I have : And hence, my condition is such now, as when I am gone will be seen not to be such as many did imagine ; It is fit God take me away before I fall in these Tentations, yet blessed be his Name that I am kept both from present evils and evils to come.

Turning about, he spake those to Mr. Hutchison, and then spoke to the People.

SOME may expect that I may regrave my own Condition, but truly I neither grudge nor repine, nor do I desire any revenge : And I declare, I do not repent my going to London ; for I alwise rather had suffered any thing than lye under such reproaches as I did : I desire not that the Lord should judge any nor do I judge any, but my self ; I wish as the Lord hath pardoned me, so he may pardon them in this and other things, and what they have done to me may never meet them in their Accounts. I have no more to say, but to beg the Lord, that since I go away, that they may be blessed that stayeth behind.

His

